CONFIDENTIAL

097.3
Z1092
No. 1544

OFFICE OF STRATEGIC SERVICES

Research and Analysis Branch

R & A No. 1544

DEPARTMENT OF STATE
REFERENCE DIVISION
FILE COPY
PLEASE RETURN
REF

CHURCH SECTION FOR THE OSS-PWE

FRENCH BASIC HANDBOOK

2 December 1943

CONFIDENTIAL

THE CHURCH

The Roman Catholic Church

France is traditionally a Catholic country. In 1936 it was estimated that some 36,000,000 Frenchmen, or 86% of the population, were at least nominally Roman Catholics. That is, they were baptized, married and buried by the Church. The number of practicing Catholics -- those attending mass and confession more or less regularly -- is much smaller, perhaps 25% or 30% of the population.

The proportion of practicing Catholics varies greatly from class to class and from region to region. It is highest among aristocrats, the wealthy, and the moderately well-to-do; the backbone of Church adherence is found among such groups as the textile manufacturers of the North, and the landed gentry and mining, electrical, and chemical industrialists of the South-Center. The proportion is much lower, probably only about one-third, in the lower middle class (petite bourgeoisie); here, while a small minority is actively anti-clerical, the majority is indifferent to religious issues. The least Catholic element in the French population is the industrial proletariat: only a small minority of the workers in heavy industry, textiles, railroads, etc., is actively Catholic. Among employees of light industry and small business, however, the ratio is considerably higher.

Among the rural population, religious sentiment varies according to local tradition. In general, however, Catholicism is more deeply rooted in the country districts than in the cities and towns, though there are many exceptions. A religious map of France will show that the most Catholic sections, comprising about 35% of the total area, are the

following:

The extreme north (departments of Nord, Pas-de-Calais, Somme);

Normandy (departments of Seine-Inférieure, Eure, Calvados, Orne, Manche);

Brittany (departments of Ille-et-Vilaine, Côtes-du-Nord, Finistère, Morbihan, Loire-Inferieure);

Four other western departments (Mayenne, Maine-et-Loire, Gironde, Vendée);

The Spanish border departments (Basses-Pyrénées, Hautes-Pyrénées, Ariege, Pyrénées-Orientales);

Savoy (departments of Savoie and Haute-Savoie);

Four departments of the Massif Central (Haute-Loire, Aveyron, Lozere, Cantal);

Alsace-Lorraine (departments of Vosges, Moselle, Meurthe-et-Moselle, Haut-Rhin, Bas-Rhin).

The most strongly anti-clerical regions are the departments of Charente, Charente-Maritime, Creuse, and Corrèze in southwestern France; of Aude and Drôme in the south. Anti-clericalism is also typical of the departments of Indre-et-Loire, Yonne, Aube, and Saone-et-Loire.

In Paris, the most religious sections are the aristocratic and middle-class districts: i.e., the 1st, 2nd, 6th, 7th, 8th, 9th, 10th, 16th, and 17th arrondissements. The anti-clerical sections of the capital are the working-class quarters: 11th, 12th, 13th, 19th, and 20th arrondissements, and the industrial suburbs.

The rest of France -- about half the country -- is neither conspicuously devout nor notably anti-clerical. Women constitute a large proportion of practicing Catholics throughout France and are often devout even in circles where the men are anti-clerical or indifferent.

The organization of the Roman Catholic Church in France:

The Church in France comprises seventeen archbishoprics and sixty-eight bishoprics, together with the bishoprics of Metz and Strasbourg, which have been since 1871 under the direct supervision of the Holy See. The archdioceses, with the name of the archbishop, and the dioceses under each, are as follows:

Archdiocese of Aix: includes the dioceses of Ajaccio, Digne, Fréjus, Cap, Marseille, Nice. Archbishop: Msgr. F. du Bois de la Villerabel.

Archdiocese of Albi: includes the dioceses of Cahors, Mende, Perpignan, Rodez. Archbishop: Msgr. J.J.A. Moussaron.

Archdiocese of Auch: includes the dioceses of Aire and Dax, Bayonne, Tarbes, Lourdes. Archbishop: Msgr. V. Béguin.

Archdiocese of Avignon: includes the dioceses of Montellier, Nimes, Valence, Viviers. Archbishop: Msgr. G. de Llubet.

Archdiocese of Besançon: includes the dioceses of Belley, St.-Dié, Nancy, Verdun. Archbishop: Msgr. Maurice Dubourg.

Archdiocese of Bordeaux: includes the dioceses of Agen, Angouleme, Lucon, Perigueux, Poitiers, La Rochelle. Archbishop: Msgr. M. Feltin.

Archdiocese of Bourges: includes the dioceses of Clermont, St.-Flour, Le Puy, Limoges, Tulle. Archbishop: Msgr. L.C. Fillon.

Archdiocese of Cambrai: includes the dioceses of Arras and Lille. Archbishop: Msgr. J.A. Chollet.

Archdiocese of Chambéry: includes the dioceses of Annecy, St.-Jean-de-Maurienne, Tarentaire. Archbishop: Msgr. P. Durieux.

Archdiocese of Lyon: includes the dioceses of Autun, St.-Claude, Dijon, Langres. Archbishop: Pierre Marie Cardinal Gerlier.

Archdiocese of Paris: includes the dioceses of Blois, Chartres, Meaux, Orleans, Versailles. Archbishop: Emmanuel Célestin Cardinal Suhard.

Archdiocese of Reims: includes the dioceses of Amiens, Beauvais, Châlons, Soissons. Archbishop: Msgr. A. Maunottin.

Archdiocese of Rennes: includes the dioceses of Quimper, St.-Brieuc, Vannes. Archbishop: Msgr. C. E. Roques.

Archdiocese of Rouen: includes the dioceses of Bayeux, Coutances, Evreux, Sees. Archbishop: Msgr. P. Petit de Julleville.

Archdiocese of Sens: includes the dioceses of Moulins, Nevers, Troyes. Archbishop: Msgr. F.E.C. Lamy.

Archdiocese of Toulouse: includes the dioceses of Carcassonne, Montauban, Pamiers. Archbishop: Msgr. Pierre Marie Théas.

Archdiocese of Tours: includes the dioceses of Angers, Laval, Le Mans, Nantes. Archbishop: Msgr. Gaillard.

There are three French cardinals: the Archbishops of Lyon and Paris, and the Bishop of Lille. In addition to the seventy bishops, there are twenty-six auxiliary and titulary bishops.

Before the 1940 armistice, the number of clergy in France was estimated at about 51,000. Of these, some 30,000 were secular clergy, while the rest were members of religious orders.

Church and State before June 1940:

Up to the Revolution, the Roman Catholic Church enjoyed a privileged position in France. The Church had supported the Monarchy since the early Middle Ages; the Monarchy in return granted important prerogatives to the clergy, who constituted the first of the three estates of the realm, possessed wide lands and vast wealth, and exercised a virtual monopoly of education and charity. With the Revolution, however, the Church suffered a serious setback. The estate of the clergy disappeared, the religious orders were suppressed, Church lands were declared national property, and control over education was transferred to the State. Under the Constitution of 1795, Church and State were separated. In 1801, adopting a more moderate policy, Napoleon concluded with the papacy a concordat which remained in force until 1905. Under the concordat the State agreed to extend financial support to the clergy and recognized the Roman Catholic faith as the "religion of the great majority of Frenchmen." In return the Church abandoned its claims to the nationalized ecclesiastical lands and conceded the right of the head of the State to nominate bishops.

For the next seventy-five years the Church flourished, especially under the Restoration and the Second Empire. Privileges were granted to the Church's educational institutions and to the religious orders; the Society of Jesus, which had been expelled periodically, was allowed to return to France.

The Church under the Third Republic:

With the establishment of the Third Republic in 1870-75, the policy of cooperation initiated by Napoleon came to an end. On the one hand, the Church--associating the Republican idea with the attack made on Catholic institutions during the French Revolution--saw in the Republic a threat to religion. Many French Church

leaders and Catholic laymen, therefore, tried to destroy the Third Republic in its infancy; for the time being the Church became a political machine and the avowed enemy of republicanism. On the other hand, the Republicans, many of them also Catholics, seeing the Republic in danger, determined that the Church must not exist as a privileged and political institution.

The Republic's attack on the Church was concentrated particularly against the religious orders, which had become a potent force. Whereas the ordinary or secular clergy were regulated by the concordat of 1801 and were under the direction of bishops nominated by the State, the regular clergy formed an uncontrolled and potentially aggressive element in the population. The orders largely controlled the field of education. They owned, moreover, extensive properties.

From 1880 onward, various measures were passed limiting the activity of the religious orders in France. In 1880 the Society of Jesus in France was once again dissolved. In 1882 primary education was made free, compulsory, and secular. In 1884 civil marriage was made obligatory. In 1886 members of religious orders were barred from teaching in the State's schools.

At the beginning of the century, however, the orders were still heavily influential. Despite the efforts of the anti-clericals, more than half the pupils in secondary schools were being taught by priests and brothers. Some of the orders continued to be active politically, and the anti-Semitism displayed by certain of them during the Dreyfus affair provided an excuse for official action. Attempts to attack the older orders were difficult, since the measures which might have been invoked to this end questioned the right of association and thus could boomerang against the trade unions. A solution was found in the Associations Act of 1901,

which established complete freedom of association in France, with the proviso that a special act of parliament would be required either to create or to dissolve any association. Only five orders were authorized. The provisions of the Associations Act were considered so burdensome that some of the orders, notably the Jesuits (who had filtered back since 1880), Benedictines, and Carmelites, left France in large numbers. The Act of 1901 prohibited teaching by any member of an unauthorized congregation; in 1902 a Freemason cabinet closed more than 14,000 religious schools; in 1904 all teaching or maintaining of schools by the clergy was forbidden, whether they were members of authorized congregations or not.

In July 1904 diplomatic relations between France and the Vatican were broken. The climax of the anti-clerical trend was reached in 1905 with the Act of Separation. The Act guaranteed freedom of conscience and free exercise of public worship. But no religion was to be recognized by the State nor to receive financial support from the State. The concordat of 1801 was thus abrogated. Church edifices, whether Catholic, Protestant, or Jewish, were ordered transferred to associations cultuelles (associations for public worship), which were to be self-supporting. Since the Vatican forbade Catholics to form such associations, a compromise was effected by a law of 1907, which provided that, failing the formation of associations cultuelles, church buildings became the property of the State or the commune, which left them at the disposal of the clergy and congregation. All other ecclesiastical property was appropriated by the State.

Between the wars:

During and after the war of 1914-18, due to the devoted wartime service of the clergy and to the return of Alsace-Lorraine with its large practicing Catholic population, relations between

Church and State improved. One of the results of the Separation Act was the impoverishment of many of the clergy and a consequent reduction in their living standard to the level of those among whom they worked. With increased contacts between the Church and the workers, and with the growth of Catholic trade union and youth movements, anti-clericalism waned among the left-wing political parties. A "Catholic Left," in the form of the Parti Démocrate Populaire (Popular Democratic Party) became active in parliament. Diplomatic relations with the Vatican were renewed in 1921, and in 1924 a satisfactory solution of the associations cultuelles problem was reached when they were reconstituted as associations diocésaines under the chairmanship of bishops.

Throughout this period members of the religious orders gradually returned to France and resumed their activities with the toleration of the State. In actual fact, a considerable number of the regular clergy had remained in France even after the passage of the laws of 1901 to 1905. The laws had proved difficult to enforce. Attempts to require conformance on the part of the teaching orders were complicated by the fact that secular replacements could not be found immediately. The same was true of the nursing orders. The very character of the French State made the suppression of the orders slow and complicated. The diversity of religious customs and habits made the problem still harder. After 1918, while the rulings against the clergy were not actually repealed, they were applied with great leniency, when they were applied at all. The Jesuits returned to France in 1919. The clergy were permitted to maintain schools, if not to teach in them. One of the last acts of the Third Republic was to permit the Carthusian brothers to return to the monastery of the Grande

Chartreuse. The order had been exiled from France for thirty-seven years. It made its re-entrence on 21 June 1940, the day before the Armistice. In 1939, on the eve of the war, Cardinal Verdier had commented that, except for the still unsolved problem of education, relations between the Catholic Church and the French State had "never been better."

Church and State since 1940:

The Vichy regime has displayed definite pro-Catholic tendencies from the start. Marshal Petain has done everything in his power to win the support of the Church. On 3 September 1940 he signed a decree abrogating the Law of 7 July 1904, which banned teaching by the congregations, and also abrogating article 14 of the law of 1 July 1901, relating to the contract of association. Another decree of the same period permits the teaching orders, both monks and nuns, to resume their activities under the supervision of the Minister of Public Instruction. They are to function separately from the official teaching corps.

In accordance with these decrees, Jesuits returned to their former posts in Catholic educational institutions, and convents and monasteries began to reopen officially. Moreover, the religious schools have been given the right, hitherto confined to the State schools, to draw on the funds of the Caisse des ecoles. They have been benefited, in competition with the State's schools, by the abolition of free secondary education. Schools maintained by the orders may under certain circumstances receive direct State grants, and their pupils are now eligible for State scholarships in schools and universities.

In December 1940 the Minister of Public Instruction, who was then the noted University of Grenoble exponent of neo-Thomist philosophy, Jacques Chevalier, attempted to restore religious education to the curricula of the State schools. Since such a project would inevitably involve religious instruction by the traditionally anti-clerical graduates of the Ecoles Normales Primaires, the regular clergy joined with the secular in opposing the plan.

A more popular action on the part of Vichy was the return of all Church lands and properties which had not been sold since the Separation. The process of restoring these properties to the Church was to be completed by January 1943. This facilitated the reorganization of the orders, and was well received by some of the clergy. Legal recognition of each group was provided for separately, and information as to the number of orders applying for recognition is not available. The government has retained the right at all times to dissolve an order at its own discretion.

The Church and the Vichy regime:

If the Third Republic had arrived at a tacit understanding with the Roman Catholic Church, its official policy remained nonetheless anti-clerical. As late as 1939 it had once again refused to legalize teaching by the clergy. The Vichy gestures toward the Church, and the obvious Catholic inspiration of the Vichy political philosophy, therefore, caused many high Catholic dignitaries to rally at the outset to the new regime. Moreover, the Church is a property-owning institution, and its higher authorities instinctively align themselves with the traditionally conservative haute bourgeoisie, among whom is the heaviest proportion of France's practicing Catholics, to support a traditionalist, property-respecting government. Finally, the Church's tendency has long been to accept established authority of legitimate appearance.

7 Typical of the attitude and public expression of many of the upper clergy in the early days of the Vichy government was Cardinal Gerlier's phrase, "Petain is France, and France is Petain," and his offer to "collaborate without reservation in the great work of national renaissance." In 1941 Cardinal Suhard, the Archbishop of Paris, accepted an appointment to the National Council. For the first time since 1870, religious authorities appeared beside the civil and military officials at State ceremonies.

The hierarchy of the Catholic Church in France has not so far withdrawn the formula of obedience to the Marshal. But it is evident that, except for a small minority, the French clergy have ceased to give active support to the Vichy government. The Catholic leaders early became aware of the threat to Church influence which is

contained in any authoritarian regime. One of the early sources of friction was the question of youth movements (q.v.) Laval wanted to organize a state youth movement along Fascist lines. The Church, which had built up its own youth organizations during the Twenties and Thirties, wanted to keep the "multiplicity" of French youth movements intact. Up to now it has succeeded, and the Catholic youth organizations have not been disbanded.

While the struggle for the direction of the younger generation was carried out mainly behind the scenes, the growing conflict between the Church and the Vichy government came into the open with the persecution of the Jews. The campaign of protest was led by Archbishop Saliège of Toulouse. Solemn protests were addressed to the Marshal by the Primate of France (Cardinal Gerlier) and the Bishop of Montauban (Msgr. Théas). The cardinals and bishops of the North Zone drafted a collective appeal: ". . . we cannot silence the cry of our consciences. In the name of Christian principles we raise our voices to protest against the violation of inalienable human rights."

With the institution of the relève the gulf between Vichy and the Church widened. The three French cardinals together issued a circular letter to members of the clergy in which they denounced the conditions of forced labor in Germany. Other archbishops and bishops have likewise protested publicly. The Bishop of Liége, Cardinal Liénard, openly advised the youth of his diocese that it was not their Christian duty to accept compulsory labor service. "One may evade it," he said, "without sin. For we are here presented with demands beyond the limits of our just obligations."

Catholic resistance:

While many high French ecclesiastical authorities supported Vichy enthusiastically at first, and continue to give it a qualified allegiance, the majority of the lower clergy have been in the resistance camp from the start. Their view, and that of many Catholic laymen, is that the fascist trend of the Vichy regime threatens the essence of Catholic faith. The same is true of Christian Democrats, automatically hostile to Vichy authoritarianism, and of the Catholic youth movements, opposed to any attempt at regimentation and to the threat of Nazi paganism.

The Catholic trade unionists immediately joined C.G.T. members in a defense of unionist independence. On 15 November 1940 the leaders of the Confédération Francaise des Travailleurs Chrétiens (French Confederation of Christian Workers) and those of the C.G.T. together issued a manifesto opposing all fascist corporatism. They have continued to oppose Vichy's "single syndicate" plans as outlined in the Labor Charter. "Trade unionism," they declared in the 1940 manifesto, "has been and still is founded on the principles of liberty. Workers cannot recognize as truly working class such organizations as have not chiefs freely chosen by the workers, or such as carry on their activities under the guardianship of the State." The same manifesto asserted the opposition of French workers, Catholic and non-Catholic, to anti-Semitism: "In no case, for no reason, and under no form can French trade unionism admit distinctions between persons founded on race, religion, /or/ birth . . . ."

According to many reports, the lower clergy have become the center of national resistance to Vichy's fascist tendencies and to any collaboration with the aggressor.

In hundreds of small village churches, the priests openly attack many Vichy measures. In 1941 Admiral Darlan found it necessary to issue a blunt threat to les curés. There is evidence that some of them have taken a still more active part in resistance.

Of the religious orders, the Dominicans have been notably active in resisting collaboration. By 1941 they had resumed their educational conferences in unoccupied France, where all meetings were forbidden. In 1942 the regent of the Institut Supérieur Dominicain was taken into custody for resistance activity. The Jesuits appear to have followed in the Dominicans' footsteps, if somewhat more discreetly. The Jesuit paper, Renouveau, was suspended in March 1943. The imprisonment on charges of "espionage" of the Superior General of the Sisters of Charity of St.-Vincent-de-Paul, along with the Superior at Montpellier and the Provincial Superior at Lyon, was reported in April 1943. Many convents and seminaries have sheltered Jews and political fugitives.

It is evident that a large number of Catholic laymen play a considerable role in resistance. Until recently, this resistance has chiefly taken the form of publications. Suppression of their open publications has, however, gradually driven the Catholics underground. The Catholic lay periodicals Esprit and Temps Nouveaux were suspended in September 1941. More recently a large proportion of the Catholic youth press has disappeared, notably Messages and the Cahiers de Notre Jeunesse. Meanwhile the Catholic underground press has taken on considerable importance. Amitié is published underground by the editors of the suppressed Temps Nouveaux. The Cahiers du Témoignage Chrétien

published with the collaboration of Protestants, are among the most prominent and influential of the clandestine papers. Above-ground lay organizations like the Action Catholique openly oppose the labor draft. Even in youth organizations supervised by Vichy, resistance is reported to manifest itself boldly.

Up to recently, there was no evidence of organized Catholic underground resistance beyond the clandestine press, although both lay Catholics and clergy have been active individually in several underground movements. Recently the Courrier du Témoignage Chrétien has encouraged such activity. Meanwhile the international organization known as Pro Deo is strongly represented in France. The Catholic trade union is represented on the Council of Resistance. So is the reconstituted Parti Démocrate Populaire (Popular Democratic Party) of the "Catholic Left."

published with the collaboration of Protestants, are among the most prominent and influential of the clandestine papers. Above-ground lay organizations like the Action Catholique openly oppose the labor draft. Even in youth organizations supervised by Vichy, resistance is reported to manifest itself boldly.

Up to recently, there was no evidence of organized Catholic underground resistance beyond the clandestine press, although both lay Catholics and clergy have been active individually in several underground movements. Recently the Courrier du Témoignage Chrétien has encouraged such activity. Meanwhile the international organization known as Pro Deo is strongly represented in France. The Catholic trade union is represented on the Council of Resistance. So is the reconstituted Parti Démocrate Populaire (Popular Democratic Party) of the "Catholic Left."

The Catholic tradition:

Although practicing Catholics are in the minority in France, although there has been for the past 65 years a reaction against the Church's influence in education and politics, it is impossible not to recognize the great importance of the Church's role in the development of the French nation. Each city, town, village, and hamlet centers about a church and its civilizing influence. Over a period of centuries, the cultural activity of each region has developed around the local church. Throughout France there are constant reminders of the Catholic tradition.

It is important to remember that a French anti-clerical is not necessarily an atheist or an agnostic. He may be a devout Catholic. His anti-clericalism consists in opposition to political action or influence by the Church.

French Catholicism has waned periodically in influence, and has always after a time recovered its vitality. Such is the case at the present time. Since the collapse of 1940 there has been a revival of Catholicism. In part it is a religious revival in a people seeking solace from national and personal disaster: church attendance has increased; so has participation in pilgrimages. But this is also a revival of political activity, with leftist tendencies. The political activity manifests itself in lay organizations, but it is obvious that the clergy is influential. The evidence indicates that the majority of French Catholics have identified themselves with national resistance, and it may be assumed that this renewed French Catholicism will play a considerable part after the liberation of France.

The Protestant Churches:

Organization:

Before the present war, the number of Protestants in France was estimated at about one million. They included some 600,000 Calvinists, 350,000 Lutherans, and small minorities of Baptists, Methodists, and other denominations.

Most French Calvinists belong to the Eglise Reformée de France (Reformed Church of France), which is the result of a merger in 1938 of the Union des Eglises Reformées Evangéliques (Union of Reformed Evangelical Churches) -- the orthodox and larger of the two principal Calvinist churches -- and the Union des Eglises Reformées en France (Union of Reformed Churches in France). The chief centers of the Reformed Church are in the historic areas of the Huguenot movement -- the Cévennes, along the southeastern edge of the Central Massif, and the Charente country, centering around Angoulême, Saintes, and La Rochelle. The Reformed Church of Alsace-Lorraine and a small group of some thirty parishes in the Montpellier area have remained outside the principal Calvinist body.

The center of French Lutheranism is Alsace, now annexed to Germany. Considerable Lutheran groups are also found in the departments of Doubs and Haute-Saone and in the territory of Belfort.

Since the Act of Separation of 1905, all of the French Protestant churches have been grouped together in a Fédération Protestante de France, the general assembly of which meets once every five years. The present president of the Fédération Protestante is Pastor Marc Boegner.

The organization of the Reformed and Lutheran churches is similar. In the Reformed Church, each parish has a council of presbyters consisting of the pastor and of lay members elected by the congregation. Groups of parishes form "consistorial conscriptions", each with an elected council. There are 103

circumscriptions (including the Algerian) grouped into 21 provincial synods composed of delegates from each consistory. At the head of the whole organization is the General Synod at Paris. The most recent available statistics (1927) give the number of pastors as some 1,100.

The consistories of the Lutheran Church are grouped into two synods, one at Paris and the other (for the departments of Doubs and Haute-Savoie) at Montbéliard.

Influence:

Orthodox Protestants are found chiefly among the business classes and constitute one of the most conservative elements in France. The more liberal group has a large following of intellectuals. In recent years French Protestantism as such has wielded no political influence. Many individual Protestants, however, have had important careers in the Senate and the judiciary; one of them; Gaston Doumergue, has been President of the Republic.

After the stormy years of the religious wars in the 16th and 17th centuries and the suppression of Protestantism in France with the revocation of the Edict of Nantes, the Protestant churches had a considerable revival in the nineteenth and early twentieth centuries, beginning with the recognition of their legal standing by Napoleon, who made them state institutions. The Act of Separation of 1905 was generally accepted, if not welcomed, by the Protestants. In the last generation, Protestant congregations have suffered seriously as a result of religious indifference. Before the war, it was estimated, only 7 per cent or 8 per cent of nominal Protestants regularly attended services; these were chiefly women. Since 1940 French Protestants have taken a much greater interest in church attendance.

The Protestants since 1940:

Conservative middle-class Protestants welcomed the Vichy regime at first. Pastor Marc Boegner, president of the Fédération Protestante, was an early supporter of Petain and declared adherence to the Marshal in the name of French Protestantism. Like Cardinal Suhard and Abbé Sorel, Pastor Boegner was appointed a member of the National Council in January 1941; so far as is known, he has not resigned. The Protestant scout movement (Eclaireurs Unionistes de France) has its place among the Vichy youth organizations.

At the same time, however, the Protestant Church has asserted the vital principle of religious independence. Already at the end of 1940, Pastor Boegner was expressing a fear that the State might be tempted to use the Church for its own ends. In September 1941 he protested vigorously against anti-Semitic legislation in an open letter, written in the name of French Protestants, to the Grand Rabbi of France.

In many French cities, the Protestant intellectuals are reported to form the heart of resistance to collaboration. Opposition is said to be especially strong in the Conseil Protestant de la Jeunesse (Protestant Youth Council). Too weak to resist Vichy pressure alone, Protestant resistance groups are cooperating with the progressive wing of the Roman Catholics. Close contacts have been established between youth movements and trade unions of the two Christian denominations. An example is the signing by both Protestant and Catholic youth organizations of a letter formally rejecting a government order which forbade them to admit foreigners or Jews as members. The Protestant group which published the underground sheet La Feuille has joined with Catholics in the publication of the Courrier du Témoignage Chrétien.